UHURU

BLACK COMMUNITY NEWS SERVICE

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Brother Kenny Williams captured the bliss and serenity of sister Juanita and brother Ishamail N'ho Touré at their wedding reception. Sister Juanita is Montreal's first and only Black female Lawyer.

- THE 60's - THE CHALLENGE TO WHITE SUPREMACY

- ***POLITICAL INDEPENDENCE OF AFRICAN AND CARIBBEAN NATIONS***
- ***INCREASING ADHERENCE TO THE PHILOSOPHY OF BLACK NATIONALISM IN NORTH AMERICA***
- ***CONTINUED ASIAN & LATIN AMERICAN RESISTANCE TO DOMINATION & EXPLOITATION***

(SEE Pgs 4 and 5

Three Couples Braved the White Element

On Saturday, December 27th, 1969, three Black couples penetrated the falling white mass to the Union United Church on Delisle and Atwater Streets, where Rev. Gabourel repeated the christian marriage ritual three times, and within one hour three Black families emerged.

The three couples were brother Kofi Boateng of Ghana and sister Paulena Ford of Trinidad, brother Ishmail N'ko Touré and sister Juanita Westmoreland of Montreal, and brother Leslie Scotland and sister Joyce Hyland both of Trinidad. Two of the three couples found it inappropriate to wear the traditional western mode of dress to their weddings; instead they approached the alter in authentic African dress. Brother Kofi - a UHURU reporter and a student of Bio-chemistry at McGill wore Ghana's national dress and his wife wore a yellow and black flora African dress with matching Gele. Brother Ishmail a student of economics at the university of Paris and his wife a gradute student of Law At Sorbonne University (Paris), each wore formal Buba of the same colour-blue.

At the reception of brother Kofi and Paulena, brother Kwame Kumi of Ghana delivered a short address in which he congratulated them and wished them a thousand children.

This colourful and impressive assembly of well wishers also had the opportunity of witnessing the pouring of libation by brother Abebrese of Ghana. This ceremony (black and unique) involved the re-invocation of our black ancestors', their invitation to the festivity and the seeking of their guidance and protection for the newly married couple.

At the reception of brother Ishmail and his bride which was held at the Univeral Negro Improvement Association Hall, several addresses were made and an abudance of food, drinks and warmth was available to all. During this time UHURU learnt that both Ishamail and Juanita would be completing their studies in the spring of 1970. Ishamail who has a degree in Agricultural Engineering will be completing another in economics and his wife will be completing her doctorate in law.

UHURU takes this opportunity to congratulate the three married couples and wish them strength, courage, determination and success for the new year and hope they will add many valuable contributions to this new decade of the Black man's struggle for total liberation.

Staff Reporter

Brother Kwame Kumi stands next to UHURU staff reporter Kofi Boateng and his wife Paulena at their wedding.

LETTERS

Dear Sir:

I have read several copies of your paper, Uhuru. Comparing it with other papers along Black Revolutionary lines, Uhuru, ranks as one of the most wanted.

Uhuru seems to be free from useless profane and obscene language. The type that binds so many of our Black Revolutionary movements with the Slave-Chains of fighting each other in the blind alleys of confusion.

Uhuru is using material of a world wide constructive nature. Material that is greatly needed by our masses for education. Many of our organizations are preserving these valuable articles for reference and future use.

THANK-YOU "UHURU", for genuine contributions to the long Black struggle to FREEDOM.

The growing might of "BLACK POWER" will really begin to flex its muscles world-wide in the 1970's. "BLACK POWER" will continue to grow in numbers and swell its ranks; because, we are becoming more and more concentrated on ONE GOAL AND ONE DESTINY.

The whole world will see a powerful organized "Black Power" march forward to FREEDOM - spearheaded by a "CHRISTIAN SPIRITUAL CHURCH" free from the domination of "white-supremacy".

In closing may I add a bit authentic "Black History": The Black-Man is much older than Africa. Africa and all of the "Holy Land" was originally a "A BLACK-Man's land". This Blackness is called "ETHIOPIAN". Ethiopian means "Black-man with a country, a Golden history, culture, heritage and destiny."

Ethiopia, is not a small country in Africa, but rather, Africa is a part of Ehtiopia. Ethiopia is the Black-Kingdom. (Yes, the Black-Man is a Kingdom).

Ethiopia, was born in Jerusalem, Jerusalem, is the world's oldest city. Jerusalem, is the world,s capital city. (Ethiopia, this man was born there. Psalm 87:4).

THANK YOU again for your priceless contributions to our Black Masses in the long forward struggle to FREEDOM.

Yours truly, marching forward together in the Endless Ranks of the Black Revolution.

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EDITORIAL

The Writing On The Wall

A few weeks ago two different families living in an apartment building, faced the humiliating experience of racism brought out in the open. The papers in this city reported the facts and chalked up the incident to the actions of a few bigots.

Well, UHURU is different in its analysis; since infact we as blacks have suffered, we start from the premise that racism is an instutionalized Canadian fact and therefore the only essential difference between a "bigot" and other sympathetic Canadians is that one is braver and therefore more overt in his actions than the other. For example, there is no difference between a man who writes obscenities on your wall and covers your floor with faeces just because you are black, and a man who says that this is a bigot and yet refuses to give you a job when he can and even when you get a job he stalls your promotion.

The question to be raised is, what can be done, or better still who is in a position to do it, because by the reaction of the police, no redress seems to be forthcoming-justice is always slow for blacks. Imagine a city with 3 million inhabitants after repeated appraoches by different organizations, still not having any human rights commission or other such machinery to deal with cases of this type, which really are day to day occurences for black people. First of all, our community leaders who have always called for sober action through the proper channels, now have a chance to practise what they preach. Where are our responsible leaders, like Mr. Stanley Clyke of the N.C.C., the executive of B.C.A., Mr. Roy States of the Canadian Legion, and others? We need them to approach the provincial and federal governments so that if nothing can be done about this specific situation then at least something can be done to prevent it from happening with the same frequency and at the same time alleviate some of the intolerable conditions of existence. Furthermore, unless the black embassies here stop shirking the responsibilties they have towards their citizens living in a hostile country away from home, then their relevance and function will have to be examined and assessed in the light of being non-representative of their people. Infact to sit comfortably in an office, attend cocktail parties and then sell out their respective lands to these same people who make living unbearable for their people is to be part of a criminal act against black people and the price to be paid will be very high. These experiences are not easily forgotten.

If this incident were an isolated case then maybe all that should be sought is immediate redress, but all this is really part of a long series of like incidents no less dehumanizing and as such since redress cannot be got, the international community must be approached before further damage is done and another Nottinghill scene develops.

As Malcolm X and now Cheddi Jagan have done, the United Nations, human rights commission must be approached to deal with the fact that Canadian society is not only permissive enough to allow the thriving of racism even at institutional level, but also the outward expression of racism at individual level.

Edmonton, Alberta
Wednesday, November 26th 1969
From a Watchman's pen

Last night two West Indian students came to Edmonton. They are students of Sir George Williams University in Montreal. They appeared, first at West Indian House, Edmonton at about midnight and then on the Campus of University of Alberta today, one of these gentlemen whom I shall call Douggie, gave us a true and accurate account of the problems which Black students have had to face from time to time at the University and the causes of the disturbances which took place there. Needless to say we were shocked but when one remembers that we in Edmonton face the same problems (if even to a lesser degree) we can do naught but rally our full support behind our brothers in Montreal and to assure them that their fight is our fight and their victory our victory.

Michael Lancaster

FOOT NOTE: With courage, determination, and truth to Guide us, The watchmen cannot watch in vain.

Dear Brother/Sister:

I shall be glad if you could send me regular copies of UHURU. By reading UHURU I know that I am reading the facts about the socio-ecomonic and cultural aspects of our people in Canada.

Regardless of what the captialist white mass media says I know from my eight and half years experience in London of the way the racists behave and the white lies they dish out.

If I receive a reply to this letter, then I know that the mail is getting through. I can then supply you with an article on "Police Terror in Britain" which was to appear in pamphlet form but could not be published owing to the "New Race Relation Act", which would have resulted in the author being arrested etc. for stirring up and inciting racism.

Looking forward to hearing from you soon.

Your truly,
Jake Degia
Barbados, West Indies

a poem to complement other poems (Excerpt From *Don Lee's "Don't Cry Scream."*)

change.
change nigger.
saw a nigger hippy, him wanted to be
different. changed.
saw a nigger liberal, him wanted to be
different.
changed.
saw a nigger conservative, him wanted to be different.
changed.
niggers don't u know that niggers are
different. change. a doublechange. nigger wanted a double zero in front of
his name; a license to kill,
niggers are licensed to be killed.
change. a negro: something pigs eat.
change. i say change into a realblack
righteous aim. like i don't play
saxophone but that doesn't mean i
don't dig 'trane'.
change.
change
hear u coming but yr/steps are too
loud . change even a lamp post changes nigger.
change, stop being an instant yes
machine. change.
niggers don't change they just grow.
that's a change; bigger & better
niggers.
change, into a necessary blackself
change, like a gas meter gets higher
change, like a blues song talking
about a righteous tomorrow.
change, like a tax bill getting higher
change, like a good sister getting
better.
change, like knowing wood will burn.
change.
know the realenemy
change,
change nigger: standing on the corner, thought him was cool him still
standing there. it's winter time, him
cool
change,
know the realenemy
change: him wanted to be a TV star
him is ten o'clock news
wanted, wanted. nigger stole some
lemon & lime popsicles,
thought them were diamonds
change nigger change
know the realenemy
change: is us is or is u aint. change
now now change for the better change
read a change. live a change read
a blackpoem change. be the real-
people
change. blackpoems
will change:
know the realenemy change. know the
realenemy change yr/enemy change
know the real
change know the realenemy change.
change, know the realenemy,
the realenemy, the real
realenemy change your enemies/
change your change your change your
enemy change
your enemy. know the realenemy.
the world's enemy. know them know
them know them the
realenemy change your enemy change
your change change change your ene-
my change change
change change your change change
change
your
mind nigger

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'POETIC JUSTICE'

Jagan on John's arrest

The Negro Community Centre was the scene on Tuesday night last of a talk by the leader of the opposition party of Guyana, Dr. Cheddi Jagan presently in Montreal via the Sudan to, attend the trial of Students arrested on Feb. 11th. at Sir George Williams University. He called for a speedy trial. Sister Brenda Parris born in Canada of Guyanese parentage did an inspiring job as chairman of the meeting calling for increasing contact and unity between Caribbean people and non-white people here in their common fight for control of their destiny.

In his address Dr. Jagan emphasized three main points of (1) 'Internal Unity in any 'underdeveloped' country' (2) 'Aid from the Socialist Bloc' - because when fighting, the enemy one needs help where one can get it (3) 'Sound ideological grounding'. To this end, his party is educating its people in villages and estates on the different political ideologies and how these relate to their daily problems.

Dr. Jagan said that Brother Delewllyn John, former Minister of Local Government was the Minister of Home Affairs (Security) and consequently Election Registration, when the National Security act was passed.

Displaying a headline saying 'John charged under National Security Act', he said that the man who was responsible for charging was now being charged. This he felt was Poetic Justice. Dr. Jagan outlined what he felt were the contradictions avising within the various influential institutions in Guyana.

Finally, Dr. Jagan said his party had petioned three International bodies for a speedy trial.

Recently many Guyanese here have expressed interest in beginning to confront the problems of Guyanese wherever they may be. Brothers Handel Scantlebury and Yassin Sankar need help in planning a mini-conference on Guyanese affairs, presenting both the Indian and African points of view others feel that we should also not forget to confront the problems that non-white Guyanese face here. This reporter met many Guyanese across Canada who were acutely interested in Guyana and Guyanese abroad.

Bro. Rosie Douglas Clears the Air

Gordon S.

The news that we have received so far on the tour of Brother Rosie Douglas concerns activities mainly in Jamaica and Barbados.

In Jamaica, Brother Douglas and Sister Lucille Whilby conducted an extensive radio interview concerning the events surrounding Feb. 11th and its effects in black communities in Canada. Two meetings were held on the campus of U.W.I. Jamaica and one outside the University. In the words of a Jamaican brother recently returned "The barefoot man in Jamaica was very pleased and satisfied as he was enlightened on what really goes on concerning black-white relations in Canada". In Barbados, Brother Douglas and Carl Paris also conducted interviews.

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CURRENT EVENTS

Brother Marshall Butler 19 (Petit Cassius) poses supreme in victory for UHURU Cameraman Leo Jacobs. Petit Cassius has fought 27 fights, won 23, lost 2 and draw 1 so far.

BOXING: PAUL SAUVE ARENA

December 16th, 1969

A packed Paul Sauve Arena saw five brothers put on a dazzling display of their skills in amateur boxing. (Here again the vast amount of talent, lying latently in the black community just waiting for an opportunity, to do their thing was vividly seen.) Long and hard hours of training had been put in, and tonight they were expected to see the results of their efforts.

The brothers take boxing seriously and placed much significance on tonights' bout. Brother Jimmy Henry "The Elusive", said before the fight that, "there are gonna be two Cassius Clays inside there tonight, so we gonna see whose the real one". And this it proved to be. Jimmy is a 22 year old Montrealer who is Vice President of the TIGER BOXING CLUB; in his three years of fighting he has won 15 of his 17 fights. He doesn't intend to be a professional, but he's boxing to get experience to become a competent trainer, so that he can train less fortunate kids.

Brother Marshall Butler or "Petit Cassius", as he ca"s himself, is 19 and fighting his 27th fight tonight, he has won 23, lost 2 and drawn 1 so far. He was confident that he would be emrging with the trophy. Asked for his prediction he tensely replied "definite win".

With confidence the two brothers entered the ring, each moving with caution and respect for each other. From the begining it was set to be an action packed bout. The only bawler of the fight was thrown by Jimmy in the first round, that however didn't bother Marshall too much. As the fight continued the brothers had to employ all the skills and experience they had acquired to extricate themselves from some seemingly impossible positions. Jimmy put on an exceptionally masterful display of footwork as the cunning Marshall continued to stalk his man. In the closing rounds the "Elusive Jimmy", tried with all he knew to elude "Petit Cassius", but his efforts proved futile, as in most instances he was found only to recieve a flurry of lefts and rights, which had him stunned once for a split second. The fight was clean and to say the least exciting.

"Petit Cassius" was announced the winner by a unanimous decision, the crowd signified their approval by cheering long and loudly on his recieving the trophy. He plans to be a professional boxer, and a good one too. Fight on brother, right on.

Uwezo

Whites Protest Muslim Farms

The Nation of Islam, better known as the Black Muslims, purchased 1,000 acres of land in the St. Clair County, Alabama, to add to the sizeable amount of farm lands which they now own in that area. This triggered of a series of incidents.

Conflict arose when the first parcel of 376 acres was sold to The Progressive Land Development Corporation by Roy Wyatt, an avowed segregationist. On realising that Progressive Land Development Corporation was a Muslim concern, the white community held a rally in which they vowed to take the land away from the Muslims, who they claimed would use the land to train "Muslim Guerillas". Wyatt's life was threatened for mistakenly selling the land to the Nation Of Islam.

In addition to to this, legal action was taken against the Muslims, when the St. Clair district attorney filed four suits against them. Walter L. Turner, the Muslim's public relations director in St. Clair, said the Muslims would keep their land. "We have not broken any laws here and if they attempt any violence against us, we will send over 1,000 Muslims there." Turner said

It has been recently reported that two Muslims have been shot in this area of the South.

Us Correspondent

Student Press Breakthrough

The short trip to Waterloo by Brothers Leroy Butcher and Gordon Sadul took place on Dec. 30th and Dec. 31st. They addressed the annual Canadian University Press Conference at Waterloo University. Contacts were made with Brother Bernard Upshaw who works for the United States College Press Service. The events surrounding Feb 11th and the cost entailed in defence will now be published in over 300 college newspapers in the United States.

Many university newspapers in Canada have promised donations to the Defence Fund, thus a letter will be sent to all showing the amount needed and this will be published.

The black students on the campuses of each university in Canada now have to assert themselves vis a vis these newspapers so that communications can be clearly kept up and news about blacks be written by blacks.

Gordon S.

Somalia

Peace Corps Volunteers have been asked to leave Somalia. The move followed an army inspired coup that ousted Premier Mohammed Egol in October. This move brings Somalia into a long list of African countries that have realised the subversive activities of the American Volunteers.

Kofi

Libya

U.S.A. and the revolutionary government of Libya have agreed to the withdrawal of American forces and equipment from Wheelus base by June 1970. The base was built at the time of the Korean war. Withdrawal of 4,600 American personnel started last month.

Britain has been ordered to pull out its equipment and 3,000 personnel from her 2 bases by the end of March 1970.

Kofi

UGANDA

President Obote was shot and wounded as he left the annual convention of his governing Uganda People's Congress. He suffered head injuries considered not serious. Minutes before he had closed the party convention that gave unaninious support for his "Common Man's Charter" and approved his move to make Uganda a real socialist state.

Kofi

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THE SI
REVOLUTION OI

UNITED STATES

The 60's saw some rapid changes in the lives of Black people in the Americas. The struggle for self determination evolved gradually to assume new proportions based on an increasing self awareness, first in North America and more recently in the Caribbean.

THE MOVEMENT

The sixties opened with the bravery of Black people non-violently placing themselves at the mercy of firehoses, cattle prods, police clubs and sometimes open gun fire (e.g. James Meredith). All this was to protest the idea of segregation primarily in the deep south, and was based on the idea of using mass demonstrations and civil disobedience to bring out the nations conscience via the media. However, what happened was that a court order was issued to desegregate school and lunch counters. There was no enforcement and further individual reaction grew. A church in Birmingham Alabama was bombed and four girls killed; then organizations began to strengthen and lead organized moves to deal with specific issues. S.N.C.C. which had begun with the sit-ins' now assumed new proportions and were aiding disenfranchised blacks to get voter registration. S.L.C.C. had begun to undertake work of the same nature and were helping very poor blacks in job placement or wage disputes, while N. A.A.C.P. continued to fight on the civil rights level providing lawyers to fight black grievances in court. The Black Muslims were growing in numbers with their ideology of building a black nation within a nation. Malcolm X was their spokesman and after leaving the organization which Muhammad Ali, then Cassius Clay also helped publicise, Malcolm then proceeded to move the struggle into an international arena - The Struggle for Human Rights as opposed to civil rights. He was later brutaly shot, to leave behind a legend and a heros, image. Meanwhile Medgar Evers got shot in his work for Black People and with the rise of Stokely Carmichael as one of the century's greatest speakers, the coinage of the slogan Black Power was complete. By then Stokely brought home to people the fact that asking for acceptance was ridiculous and that what black people needed to do was gain power from which respect could be demanded. H. Rap Brown made a debut also during the sixties, and by then, the call for revolution had also come; but probably the person most responsible for change in attitude was Franz Fanon, a black psychiatrist from Martinique, who fought for the Algerians against France in the Algerian revolution. He analysed correctly the black sickness of mind, pointed out its acquired belief in its inferiority based on the enforced values of a white society. From him, blacks began to learn not to accept white beauty' standards as their own, and more naturals became evident, they learned to start seeking out a shining cultural past, and new black heroes emerged in their deserved light.

Ron Karenga now heads US, one of many cultural organizations which systematically replaces white values and traditions with something of African background, while previously unoticed writers, playwrites, poets, and musicians began to achieve the recognition they long deserved.

Fanon also defined violence and its being the only respected means to self determination, in reply to violence which thwarts the advancement of a people. So the most oppressed people who could no longer stand emasculation carried out summer rebellions in Watts, Detroit, Newark etc. etc., and today although there is still so much to be accomplished breakthroughs have been made in many phases of employment and housing.

Where does it go from here? Well even with breakthroughs, repression has become swifter and harder and most organisations no longer call themselves non-violent. In fact although 28 panthers have been killed in a repressive manhunt, they have singularly confronted the establishment and stood up in their own defense. Huey P. Newton is now immortalized and the idea of black community control has developed into the idea of separate nationhood for some organizations. Land is being bought and cooperatives set up. We realize that we are two separate peoples with two different cultures, but the question is whether or not two separate cultures can exist side by side without one trying to dominate the other. As the late Ho Chi Min and Mao Tse Tung pointed in their respective struggles which have been used as guidelines in all other 'oppressed vs oppressor' struggles - culture is just as important as armed struggle. The 70's should show up whether or not this is so. Maybe frustration will bring about all out confrontation, or maybe we will see a resurgence of a back to Africa movement.

CULTURE (Music, Films, T.V., Plays, Literature & Education)

As with the movement this has also been a story of evolution; evolution in the sense of acceptance of ones own natural senses. No longer was it shameful to asssociate with blues but rather white imitators were put down in favor of the more natural black performers. Today Apollo Theatre in Harlem houses only black performers and they have to be very good to please a very choosy crowd. James Brown stands all alone in his field, while Aretha Franklyn, Lou Rawls, the Impressions and others all have wide acceptance from the black community. The konked hair is gone and naturals give more authenticity to performers.

In fact Jazz is probably the most sophisticated form of music for a black today, quite the opposite of what it used to be, and John Coltrane has become the Jazz idol of the 60's. Archie Shepp now fills his shoes while Wes Montgomery leaves behind a legend of guitar artistry. Obviously, the music scene has been made to appear as made by whites, with what they call 'acid rock' as the music of the 60's, but really the trend for black people has moved toward heavy rythm and very political lyrics. Makeba, Nina Simone, the Impressions, Muddy Waters, B.B. King etc in their own way make songs the experience of black life, and as a matter of fact the largest selling record of 1969 was "Say it loud I'm Black and I'm Proud" by the maestro James Brown. However with all these accomplishments, people of less stature like Tom Jones and Glen Campbell all get their own T.V. shows while the masters, the copied idols only get recognition for inspiring the Beatles, Rolling Stones etc. . . On the other hand in movies and T.V. some significant strides have been made; people like Sidney Poitier, Raymond St. Jacques, the Temptations, the Supremes and a few black models, all have gotten breaks and even in their apolitical state, make the openings for more blacks on screen. Bill Cosby, George Kirby, Nipsey Russel, Flip Wilson and Godfrey Cambridge all have brought out in some way the black life experience on T.V. in comic fashion, while showing white America the truth of the situation as it stood.

Cont'd on page 7

CANADA

In terms of music, literature, films, T.V., etc. Canada of the 60's must be considered as only another part of North America, and what is true of the U.S. has certainly been true of Canada.

The movement however, though influenced to a large extent by the U.S. has assumed some forms based on the numbers and the Black Canadian make-up. No non-violent mass demonstrations marked the past decade for Canada, but several small but determined ones sprung off university campuses and sometimes sprang into larger community rallies. Intellectual discussions and varied conferences led up to the most significant conference which has contributed vastly to the awareness now widespread across the Canadian Provinces.

The 1968 Congress of Black Writers saw some packed audiences inbide parts of a hidden history while they waited to be shocked into awareness by some brothers who came from all over the globe to relate experiences and analyse and project solutions.

Halifax found itself in a situation with the Panthers after which a Black United Front was formed to deal on an organized basis with the problems of Halifax blacks. They have always been to Canada what Mississippi has been to the states.

Further, from the last of the West Indian conferences held in Canada the C.C.C. was formed which later initiated a conference out of which was formed the National Black Coalition.

Probably the most significant black event of recent times apart from the publicized refusal of a Nova Scotia Community to bury a black child in a white cemetary has been the Sir George Williams affair which though still before the courts has had so many ramifications, that the implications as far as Canada is concerned in terms of dealing with the future governments of the Countries of the nationals involved, and in dealing with her own nationals who have been affected, is still too great in a sense to even begin to assess. Furthermore, the glaring contradictions that exist and the injustices suffered by black people are of the type that date back to the 50's when compared with the States. In the face of contemporary awareness, it is wise that Canada not consider small numbers as an indication of ineffectiveness. Immigration policies have changed theoretically on paper but in practice the same incidents occur. Education still remains archaic for blacks and any attempt at the institution of a black studies program has so far at best only been under consideration. Infact high schools still use insulting textbooks and intelligent black students are forced to drop out; of those who graduate job availability is a real trying case. However, the 70's should produce some good strides forward since an air of awareness prevails.

XTIES EVOLUTION ?

THE WEST INDIES AND LATIN AMERICA

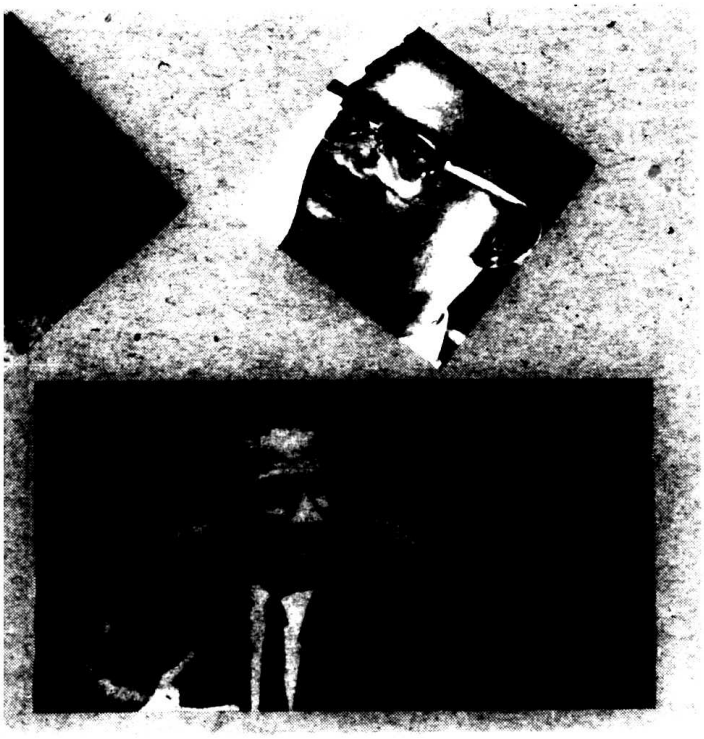
The 60's started off with a cry throughout the West Indies for independence. "Massa Day Done" was the cry and people marched and chanted while politicians negotiated independence. In the meantime Cuba was showing the world, under Fidel Castro, that mass participation for mass enjoyment could overcome any kind of sanction by world powers. His motto was the creation of "The New Man". In Latin America where exploitation was at its highest, revolutionary coups, counter-coups and armed struggle were taking place. Che Guevarra was in Vietnamese style, dealing with the problem of winning complete independence. His death brought out the highlights of the life and principles and driving force of a revolutionary. At the same time in Guyana the C.I.A. was exposed for the part they played in ousting Jagan and creating an atmosphere of racial strife for the benefit of the candidate of their choice.

With the struggle in North America and these examples and or contradictions the West Indies certainly had to question their progress, for not only did an attempted British Federation collapse but people unemployed and frustated were leaving in great numbers for England, Canada and the U.S. However England closed its gates on Blacks and the realization of self began to slowly dawn; further Enoch Powell delivered his racist proposals to a receptive parliament and Blacks know for sure that England was no mother country. The Nottinghill riots again served to show these people that racism was not only a South African and American fact but moreso a white fact. England imposed ineffective sanctions on runaway Rhodesia but ignored South Africa, but later on invaded Guyana with soldiers as she also did with tiny Anguilla. Well by now the politicians had played themselves false of the people and unrest and even violence flared in instances. For so called independence was recognized as nothing but paper work and associated statehood produced nothing but a flag and an anthem.

In Latin America workers saved and bought arms and transmitters and manoeuvered the kidnapping of an American diplomat in exchange for political prisonners, and as politicising became widespread Americans became less acceptable and infact Nixon, and of late Rockefeller were given some very ominous receptions on their respective visits. Other officials fear for their lives. Eventually the guerillas will get enough momentum to change the tide of affairs but in the meantime nationalizing of foreign interests seems to be a growing thing.

In Jamaica where exploitation is a day to day fact and repression a severe problem, an uprising showed signs of things to come when Dr. Walter Rodney was banned from teaching in Jamaica and ordered out of the island.

Cont'd on page 7



AFRICA

The winds of change that blow (sometimes quietly other times turbulently) across the continent of Africa brought about a number of changes. The intent of this article is to take a panoramic view of some of the major political and socio-economic changes.

Independence:

From Senegal to Somalia, from Algeria to South Africa, the sixties reverberated with the battle drums and cries of freedom and independence. With notable exceptions most of the nations achieved or were moving in the direction of control of their own destinies.

All the French territories which, during the late fifties voted "oui" (with the distinguished exception of Guinea) to remain French possessions, attained independence. Britain's position as political and economic power became a thing of the past as the natural resources of rich African territories fought and negotiated for independence.

Belgium granted independence to Congo (Kimshasa) in 1960, but within a few weeks conspired with white capitalist countires and individuals who owned Union Miniere (which controlled all the mines) to sabotage the independence and sovereighty of the Congo. To maintain control of the riches in the Congo, they armed Moise Tsombe, one of the most infamous traitors in the history of the Arican people, to lead an abortive succession of Katanga province from the rest of the country. UN forces invited by Congolese government to restore peace watched with indifference as Prime Minister Patrice Lumumba was kidnapped and murdered by Tsombe and his fellow puppets.

Nationalist-Struggles

Forces of nationalism reached peak development in both dependent and independent countries. In August 1962, British authorities released Jomo Kenyatta after nearly 9 years in prison for allegedly leading the nationalist Mau Mau uprising that ultimately toppled British rule in Kenya in 1963. After 7½ years of bitter fighting France succumbed and Algeria became independent in 1963.

Spread of independence and nationalism became a threat to racist regimes of South Africa and her protectorate of Namibia (South West Africa), Portuguese regimes in Angola, Mozambique and Guinea; and the white minority regimes in Zimbabwe (Rhodesia). The above countries need special mention as they are areas of active nationalist arms struggle and may very well be the focus of attention in the 1970's.

In 1961, 62 Africans were massacred and several wounded while protesting the racial pass laws in South Africa. The infamous Sharpville massacre led to one of the several token and ineffective UN economic sanctions against South Africa. This incident and many others hardened the Africans, determination to fight for their land. The nationalist resistance movement is led by ANC (African National Congress) and SWAPO (South West African Peoples Organization) in South Africa and Namibia respectively. While under restriction the leader of the banned Pan-African Congress was awarded the 1962 Nobel Prize for Peace.

In 1963 Freedom fighters launched a large scale attack on Portuguese regimes in Africa: in Mozambique under the leadership of Frelimo (the Mosambique Liberation Front); Holden Robertos GRAE (Angolan Revolutionary Gov't in Exile), MPLA (Peoples Angolan Liberation Movement) and UNITA spear headed the attack in Angola; in Guinea-Bissau the PAIG (Parti Africano la Independencia la Guinea) under Amica Cobrol led the attack.

Britain in 1963 introduced a new constitution in Rhodesia which left power largely in the hands of 28,000 whites. Sporadic African unrest resulted and ZAPU (Zimbabwe African Peoples Union) requested Britain to set aside the constitution for one that would give Africans control. Britain contended that the new constitution would do that within 12-15 years. Obviously a smoke screen excuse to establish a white minority regime. During the rest of the decade African freedom fighters of Nkomo's ZAPU and Lithole's ZANU have been engaging Smiths rebel regime troops including reinforcements from South Africa.

African freedom fighters in the decade depended almost totally on socialist powers. Training has been conducted primarily by Russian, Chinese, Cuban and Algerian instructors.

Government Changes

The decade witnessed several changes of government, many of which were by coup d'etat. Africa also had its share of assassinations, among the victims was the able Economic Minister of Kenya assassinated in late 1969.

Man's unrest has threatened and continues to threaten Emperor Haile Selasie's backward and feudalistic regime in Ethiopia, socialist revolutionaty council replaced King Idris 1st imperialist supported monarchy in Libya.

Probably one of the most significant changes was the coup that overthrew President Nkrumah of Ghana in 1966. This change without doubt pushed behind the political screen one of the most persistent fighters for the African cause.

The decade also saw the most destructive wars ever to be armed by the white man in the continent of Africa. Several thousand people have been killed including children who have starved because the white capitalist see it as inevitable in safe guarding their interest in oil in Eastern Nigeria.

Co-operation

OAU (Organization of African Unity) was founded in 1963 in Addis Abada, Ethiopia. Aims of the organization is to promote unity and solidarity of better life in Africa; to defend their sovereingty and independence, and to eradicate all colonial powers in the continent.

Seventies

The next decade will see escalation of African freedom fighters activities that will end Portuguese regimes in Africa. Most of the governments will develop a political philosophy with African personality and suited to solving African problems. But imperialism and neo-colonialism will continue to be a threat.

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Black Nationalism

INFLUX OF CHRISTANITY (CONT'D)

The Portuguese who were Roman Catholics led the way into Africa. They first took control of the western coast where they built trading posts and forts from which they launched their attacks into the interior of Africa. The Roman Catholic Pope, Eugenius IV granted plenary indulgences (supposed rewards in the eyes of God) to all those sailors who might die in the attempt to take Christianity to the black "infidels" At the same time a charter giving the Portuguese Gov't complete monopoly over all trade and discoveries made by Portuguese sailors, was drawn up. This charter was enhanced further when at the Treaty of Tordisillas, a later Pope divided the world between the Portuguese and the Spanish; Spain got the Americas, and Africa fell into the hands of the Portuguese. The philosophical or psychological result of all this was that religious sanctions were given to economic and cultural exploitation, i.e. slavery. The tremendous amounts of gold and other raw materials which the Portuguese got, plus the huge profits from slaves--the cheapest form of labour, excited all the other European nations who were now all beginning to be inflamed by Mercantilism (the theory of mother country making herself self-sufficient through the exploitation and dehumanization of colonial subjects i.e. black people) and so they all came in abundance to Africa, just as the Portuguese, with their bibles in one hand and swords in the other.

Deculturalisation and Dehumanisation

The missionaries spread the European languages and culture along the western coast and internally. The purpose for doing this, and the way in which it was done, is significant to our struggle which began since then in Africa, and it will be seen that technicalities of the struggle then and now are the same. The missionaries took hold of the younger chieftains and "cultivated" them European-style, thereby converting them and their kinsmen into christians. This was their way of interfering directly into the politics of the African countries, for through this they caused two rival groups to be formed i.e. Christian Africans vs Non-Christian Africans. The missionaires "educated" these new converts but since, education refers to the meaningful interpretations of one's experiences within his environment, the education that the new converts got was irrelevant, since it was based on European traditions, experiences and environment. Thus it was used only as a weapon to dull the minds of the Africans and divide and rule them. The point being, that it was through these newly converted Christians that the Europeans introduced new ideas, for they adopted the values of Europeans and began materialistic standards of practical work done and considered the original Africans as reactionaries, opposing progress. The hostility between the two groups, christians and originals, became based on differences in education, adaptability, attitudes and values --the deculturisation process had begun. Even some of the original Africans tended on whites for the sake of profitable advantage from the new situation, thus there was no unity against the white Europeans.

The missionaries backed by the military authorities encouraged the new christians to rebel for the sake of "progress". They seized power by using the traditional means of deposing kings, and so original kings were replaced by new christian (white - washed) converts. Traditionally it was the kingship and its vested authority that was important, but no longer was it the kingship that mattered but the king himself and his ideas. The king no longer ruled in his own right but as an agent of the colonial government to whom the missionaries belonged. He lost the support of the masses of people because the traditional reciprocal rights and duties were destroyed. In the countries that had no centralised government, the European bureaucracy could not administer through aggregates of individuals (clans), so the missionaries produced administrative agents through their usual means.

The spread of christianity therefore caused civil wars between rival religious, and as Christianity became more established the external aspects (rituals) and internal concepts (philosophy) of the indigenous or original religions were destroyed. Since the life of the Africans was ruled by religious considerations (i.e. the unity of all aspects of culture), the influx of Christianity, an irrelevant religion, caused the societies to fall apart. There was no longer the harmony between the individual's existence and the state. But what is most significant is the fact that the close knitted kinship or family structure, the extension of which sustained African communalism, dissolved since the religious bastions, on which it was based, were destroyed. Hence the African's whole way of life i.e. communalism, eventually was destroyed. (Next issue: The Decay of African Communalism).

ODINGA MBASA

[redacted]

Montreal

Cardinal Leger at a Mass at St. Joseph's Oratory on Sunday 21st December, which was attended by some 10,000 Canadians made a plea for as many as possible to return with him to the missionary field in Africa. In view of the treatment meted out not only to Blacks in Canada but also to the indigenous Indians, one wonders whether Cardinal Leger and the Church should not transfer their missionary activities to the Canadian scene. A lot of work needs to be done in this racist society, and it is time that they faced up to their responsibilities.

Ohio

The lawyers of Brother Ahmed Evans have been given until March 1st to prepare an appeal. Brother Evans was sentenced to die in the electric chair after conviction on charges of allegedly killing three policemen and one civilian during the Cleveland revolt of July 1968.

Detroit

Brother Robert F. Williams has resigned as president of the Republic of New Africa. Brother Williams' resignation was not caused by any strained relationship between the group and himself. His main reasons for leaving are: (1) the time consuming battle of fighting extradition proceedings, (2) the need for a broader base of appeal to many groups who do not belong to the Republic of New Africa, (3) his work on an autobiography. Brother Williams is fighting the attempts of North Carolina to extradite him on 1961 kidnapping charges. He fled the U. S. to avoid prosecution on the charges.

San Francisco

The occupation of Alcatraz Island in San Francisco Bay entered its second month this week with three boats making regular daily trips to the former federal prison with food and supplies for the occupants. The Indians have laid claim to Alcatraz under an 1868 treaty that returned unused federal land to the Sioux. Some 150 Indians announced plans to stay indefinitely or until their demand that Alcatraz be turned into an Indian cultural centre is met.

Memphis

Rev. Ralph Abernathy entered the second week of fasting in a jail in Memphis Tenn. He is protesting an indictment of last month by a Shelby County grand jury on charges of contributing to Juvenile delinquency. Abernathy and 18 others have been indicted for demonstrating to protest the absence of Blacks on the Memphis school board. Protest leaders urged students to boycott schools.

Los Angeles

Hundreds of Mexican Americans marched into a Roman Catholic church in Los Angeles during a midnight mass Christmas Eve to protest the failure of the Catholic church to come to the aid of the poor. A spokesman for the protestors said that millions of dollars has been spent to build the church, but the money could have been better spent within the Mexican American community.

South Africa

The South African government recently decided that it no longer needs a $40 million credit reserve provided for it by 10 U.S. banks. The credit reserve was extended to South Africa after the Sharpville massacre when, for a while, it looked as if an international financial panic might bring down the racist government. South Africa announced it no longer felt the credit necessary.

Illinois

Illinois, State Attorney Hanrahan released photos to the press, supposedly to "Conclusively prove" the Panthers began gun battle with police by firing at them. The photo showed circled spots indicating bullet holes, but when newsmen inspected the apartment they found the spots were nailheads. Equally glaring contradictions were found and exposed by newsmen on other photos. The photos have in fact helped to cinfirm the Panther's version of the incident and proven the police to be not only murderers but liars as well.

DEAR SISTER

Dear Sister,

I am a regular reader of your column and find it very informative and sometimes even amusing. I admire the way in which you answer your letters. However sometimes you give me the impression that you are a bit confused and mixed-up on certain terminologies relating to the "Black Liberation Struggle" (like so many people are).

A case in point is your last column in which you talked about the birth control pill. You mentioned that the pill is passed on to our women so the "Power Structure" can check and control the potential STRENGTH and POWER of the Brown, Red, Yellow, and Black man. Do you mean that GENOCIDE via the pill is only directed to Black People (African descent), or does "Black" to you include all non-white peoples?

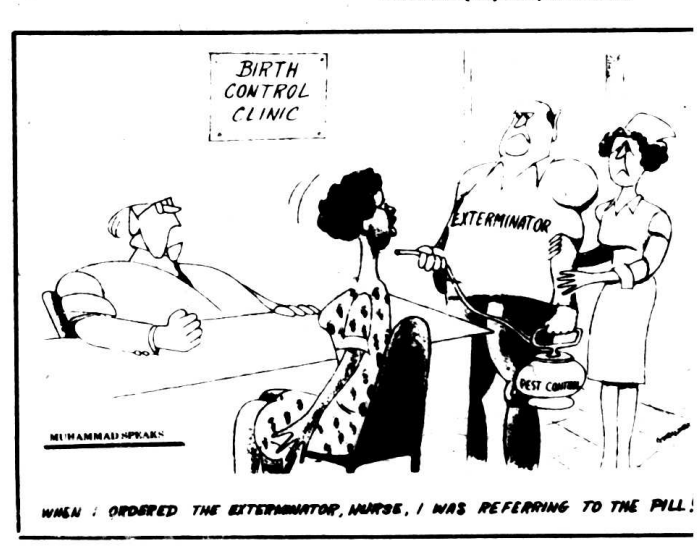
An Admirer

Dear Admirer,

Perhaps I should have made myself more clear on that issue. No, I do not believe that genocide via the pill is only directed to Blacks. As a matter of fact, I think that it is practised more widely on the Red and Brown Peoples of the world.

Although, I have no objections to addressing myself to all Third World Peoples (Black, Red, Brown / Yellow). I speak specifically to Black people in my column. Therefore, I used the term "Black Genocide" for the sake of emphasis to emphasize the dangerous position Black People are in, when confronted with the pill.

I trust that I have also cleared up the point as to what I mean by Black People. Do I include all coloured people when I refer to Blacks? Definitely not! When I speak of Black People, I am referring to people of "African descent" only, and not all the other non-white peoples of the world.



AFTER THE PANTHERS WHO?

Systematic, continuing and accelerating harrassment, and summary execution of members of The Black Panther Party has now reached the point where no black man can afford not to give it serious attention. A politico-racial-homicidal conspiracy, designed to wipe out black people is being perpetrated by the white power structure.

There is ample evidence to indicate, that a concerted effort to wipe out black movements that boldly assert black manhood now exists. Since the beginning of last year, 28 members of The Black Panther Party have been murdered by the "law and order" enforcement agents of the white power structure. Scores have sought refuge abroad, over 400 have been jailed on dubious charges and scores more are being held on trumped up charges. So far, they have imprisoned, Defence Minister Huey Newton, Chairman Bobby Seale, Field Marshall D.C. Cox, David Hilliard; in exile is Information Minister Elridge Cleaver; languishing in New York prisons awaiting trial on charges of conspiracy to bomb, are 22 Panthers. Bail has been set at $100,000 each. (A group of whites arrested on charges of participating in actual bombings in New York have had their bails reduced and released).

It is futile to think that non-adherence to Black Panther ideology or method makes you safe as a black man. The conspiracy is not directed at the Panthers (who want to change The American System as much as The S.D.S.). It is directed at black people including even The Thomases of The Toms. It is an exercise in racial extermination. It is designed to get rid of blacks once and for all. At any time that these racists so decide, such acts can be brought upon you or any individual or any group of individuals suspected of some infraction of the law (which leaves you the black suspect at all times).

Regardless of political ideology, regardless of religious belief, regardless of status in the society, regardless of personal ambitions, this is the time for black people to come together and make themselves heard--both in deed and in word.

The silence of black people must be broken now. That silence which has tolerated injustice for 400 years too many; that silence which has made children out of black men; that silence that has incapacitated so many of our leaders; that silence which has bleaked and still is bleaking the futures of blacks unborn; that silence which unbroken will maintain the oppressive white power structure.

It could be the Panthers now, but it could be you next, not later.

Owura Afosti

THURSDAY NIGHT RALLY RE-OPENS

Thursday January 15, 1970.

Probably one of the most important achievements that resulted from the February 11th incident at S.G.W.U. is the weekly meeting known as the Thursday Night Rally.

Originally, the meeting was held twice weekly and was the main line of communication between the arrested students and the community. The meeting which was normally chaired by representatives of the February 11th Defense Committee, was a good forum for members of the community to get questions answered which were deliberately avoided by the 'white press' (Uhuru had not yet been published). They had an opportunity to get clear information which was not slanted but rather, reporting of facts, which were purposely omitted from all official reports.

Following the release of the arrested students, new faces started to appear on the scene, both in and out of the chair.

After a while, it was noticed that we were no longer discussing the February 11th incident but a variety of subjects. It then became clear that a meeting of this type was very necessary. So, different programs were quickly organized to meet these new needs.

A Rally Committee made up of volunteers began working on arranging and scheduling programs. The variety was good. A mixture of films, debates, book discussions and guest speakers drew crowds sometimes as high as 175 weekly.

Books such as "Soul on Ice" (Eldridge Cleaver) and 'Malcolm X Speaks' (Malcolm X) were discussed at length. Films on the Black Panther Party were shown, along with films showing the Black Struggle in general in the U.S. Special speakers presented talks on 'Why we should go back to Africa' and the Revolutionary Struggle in South America.

Highlighting each rally was Roy States, historian. His lectures were informative, interesting and varied. Personalities from Nat Turner and Denmark Vessey to Touissant L'Ouverture were covered. The history of black people in Canada from the eighteenth century to date was unfolded. Every so often one of our African brothers would lecture on topics such as the 'Great Empires of Mali, Songhay and Ghana'. Blended with the arranged program were topics that came either out of discussions or subjects that a brother or sister might introduce.

By the time summer rolled around we were in the thick of things, but by the end of the summer many people were absent. The reasons were many. Some were on vacation; some back to school; others were bored - claiming the rallies had become routine and weren't exciting enough. Others claimed too many suggestions had been put forth, and weren't followed up.

In the fall a special committee was set up to review and analyse what was going on and what should go on. They took polls and votes and asked questions. Finally, they made recommendations to the entire body and got the okay on what to do and what not to do. Consequently, the Rally Committee became the Rally Coordinating Committee with guidelines to work from.

By this time winter was upon us and the Rally was suspended for the Kwanzaa season. During this time the Rally Coordinating Committee worked on setting out aims and programs using the guidelines set out. So the *RALLY RE-OPENS THURSDAY, JANUARY 15th* with a run down of what can be expected in the next few months and then we're off.

Needless to say, there is a need for the Thursday Night Rally. We have seen this. But we must all bear in mind that the Rally is not owned by any one of us, or a few of us who may be working on the Rally Coordinating Committee, but, by all of us. It is the duty and responsibility of all of us to help create and plan useful programs. And those of us who are unwilling to accept this challenge should be the last ones to cast a critical eye, as some do.

The job is not easy, but our expectations are great. During the '70's we hope to see a much more cohesive and coherent program that is not just aimlessly wandering, but rather, that has a definite direction.

Regular political education is expected; more comprehensive cultural guidance is planned; and history must follow logically. It is hoped that greater participation will be given especially when setting up ad hoc committees. A recording secretary will be present to follow-up on projects, ideas and committees. All in all, the seventies are promising, but in the final analysis it will be you who determines what this decade will bring.

Brenda Dash

Cont'd from page 4 (United States)

So also did Dick Gregory. Perhaps the most significant fact of the exposure given blacks over the late sixties is that there is a vital need for ownership of some kind of communications media which did not have to depend on white opinion or approval for voicing relevant information to the black communities. Steps are beginning to march in that direction. In the sense of independent ownership, dozens of militant and pseudo militant black papers are now on the market and the printed word is beginning to get across. After all exposure on T.V. and newspaper, reports when accurate were insufficient and when not insufficient they were distorted.

More than any other facet of blackness in the 60's, the development of revolutionary plays and playwrights have been the most significant. Le Roi Jones stands out by himself but dozens of other poets still write and are heard and a few off Broadway performances have been successful and educational to both black and white people. This new wave of acceptance of black cultural expression is really based upon the writing and reading of more revolutionary bent literature, and liberation bookstores sport wide varieties of black authored books. Soul on Ice by Eldridge Cleaver was a big seller as was also Fanons Black Skins White Masks, Wretched of the Earth and Towards the African Revolution. Grier & Cobbs' Black Rage was also big, and a reappearance of Black Jacobins made very good reading. As the urge to read grew, more in depth reading was done, and books by J.A. Rogers, and others with more information were brought to the forefront. Infact what had happened is that the scholars and students found that too much Knowledge was missing and they moved to demand of their various university administrations that some kind of relevant black studies program be instituted on their campuses. Confrontation was the order of the day and things even got to the point of armed occupation of buildings. However, when demands were granted co-option alway set in, so that the last move has been to create separate, entirely black universities. The 70's should show more universities of this type not only teaching history but also giving necessary knowledge based on a black assessment of the politics of different geographic locations.

Cont'd from page 4 (West Indies)

In Trinidad a strike ignored the consequences of breaking anti-strike laws and day to day sabotage is an unreported reality, while in Curacao a national rebellion left the main business center a shambles. The other islands all show signs of the acceptance of black power and politicians of both parties find votes hard to come by. They now recognize these as being the last elections and everyone is waiting and watching. The 70's should certainly record the West Indies and Latin America as being the next Cubas of the world. Liberation is in sight.

UHURU

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THE FACTS OF THE LAW

Lessor and Lessee Relations.

In general, the best rule is always to OBRTAIN A WRITTEN LEASE whenever possible, and to CHECK ITS EXPRESS TERMS BEFORE SIGNING. It is impossible afterwards to attempt to get out of such a written contract by alleging that it had not been read at the moment of signing.

The written lease will generally stipulate such matters as the notice required to terminate, the rights and responsabilities of the lessee, and the amount and the period of rental payments. Unless the written lease contains an express provision regarding notice, no notice is required in order to leave the premises at the end of the lease. Normally, however, the lease will stipulate that three months notice must be given. Such a provision must be rigourously adhered to. In the event that the lessee remains on the premises for eight days after the end of the lease without opposition from the lessor, the lease is automatically renewed, generally for one year. The same is true should the lessor omit or delay giving the notice required by his lease.

If it is NOT POSSIBLE TO OBTAIN A WRITTEN LEASE, EITHER party may terminate the verbal lease by giving A NOTICE EQUAL IN TIME TO THE PERIOD OF RENT PAYMENT. For example, if the lessee pays his rent on a monthly basis, he must give one month notice in order to terminate the lease. Failure to give such notice brings on the tacit renewal of the lease for a period equal to the term of the first lease, but not in excess of one year.

For many reasons the right to SUBLET an apartment os if vital importance. For example, students are frequently required to enter into lease agreements for a period of one year, even though they only intend to stay for the duration of the academic year. In principle, the tenant always has the right to sublet, unless otherwise stipulated. Most written leases provide that the apartment may not be subletted without the owner's permission. It is advisable to try and have this clause struck before signing the lease, but owners will readily grant permission to sublet provided that the sublessee appears to be a reasonably good tenant. It's also in the interests of the lessee to assure himself that the sublessee is an acceptable person, because he remains responsible to the lessor for the balance of the lease term unless he is released from this obligation by the lessor. Therefore, it's wise to obtain this release in writing from the lessor whenever subletting.

During the term of the lease, the lessee is responsible for keeping the premises in good order, and making the SMALL REPAIRS which may be necessary. In law, the lessee must act as a "Prudent administrator", that is, he must act toward the property as if it were his own. At the end of the lease, he must return the premises to the owner in the same condition in which he received them at the beginning of the lease, except of course for reasonable wear-and tear.

While small repairs are the responsability of the lessee, MAJOR REPAIRS MUST BE MADE BY THE LESSOR. Failure to do so on his part is not a justification for the lessee to withold his rent. Rent must always be paid on time, even though the lessor does not carry out necessary repairs. The lessee's recourse is to put the lessor in default (in writing), and then using the summary procedures provided by law, either forcing the lessor to make the necessary repairs, or to cancel the balance of the lease or finally to recover damages for violation of the obligations arising from the lease.

It is to be noted that similar recouse is available to the lessor in the event that the lessee violates any of his obligations, particularly that of paying the rent. In addition, the lessor is within his rights to seize any moveables which may be on the premises in a such case. If the lessee leaves the premises before the end of the lease, the lessor may also seize such moveables up to eight days after their removal.

It is very important to note that in the event of fire, there is a legal presumption that it's due to the lessee's fault. It's possible to obtain a Tenant's Liability Insurance Policy to cover the lessee in the event of fire, it is advisable for all tenants to have such a policy.

Finally, in the event that difficulties arise between landlord and tenant which can't be resolved on an amicable basis the tenant-lessee should communicate with the office of the Quebec Rental Board. If this recourse doesn't prove satisfactory, the only other possibility is to communicate with a trusted lawyer.

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The graceful poise of sister Brenda Daley in spiritual meditation was taken during her solo in the "Black Navity Play"

Black Nativity Review

The Black Nativity by the Caribbean Choral Society presented at Westmount High School on Saturday evening, December 20, 1969, was a superb atpempt to place the relation of Christmas to Black people in its proper perspective. The presence of the Market Place people by the crib-side of the Christchild certainly has more significance for us than do the shepherds, if indeed they have any at all.

I also much preferred the Dasheikied wise men to the rather stuffy three kings. It is a pity that they did not dispense with the whites' traditional angel or at least the hackneyed garb.

The opening rendition of "Medley" by the chorous was superlative and characteristic of the singing throughout the show. The chorus reached its zenith of excellence in the final scene (baby Jesus may have been ignored) but the "Amen" was fabulous and the "Alleluia Sing" by far the best effort. The male lead in the "Alleluia Sing", Leroy Fowler, was simply great- his singing very clear and Black.

Definitely the most refreshing scene was that of the Market Place people and the uniqueness of it offset the rather garbled articulation and unfortunate discrepancies of costume in the second scene.

Although the choreography of the four little sisters was well planned (by Sister Marion McLean) and equally well executed (by Sisters Brenda Daley, Rosmond Daley, Valerie Hermandez, and Denise Llewellyn) their symbolism was somewhat obscure. The solo dance of Sister Brenda Daley was in good taste and her poise outstanding. The rejoicing dance of Joseph, (Brother Leslie Blackman) resembling modern soul, was quite unexcepted and very unique; that of Mary (Sister Hedy Taylor) was less enjoyable though also good. The final dance of the Angel (Sister Nellie Alfred) was very entertaining and most "popcornish". The entire play was accompanied by the steady rythmns of the African drumbeat and the charming voice of Sister Jeanne Joseph Ortega.

Kazaliwa Kwetu Kweus was straight out of Sister Bertha Bonaparte's bag and a tribute to her ingenuity and that of all Blacks.

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